

THE BRETHREN'S EVANGELIST

A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.

ASHLAND, O., AUG. 20, 1884.

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AGITATION.

Agitation is nature's great purifier. Running water remains pure; stagnant water becomes impure. The mighty ocean is sometimes calm, but never motionless. It is only by constant agitation that its waters are kept pure. Without this constant agitation they would become foul and putrid,—a mass of corruption whose baneful influence would annihilate every living thing from the face of the earth. The same is true of the air we breathe. The gentle breezes, the storm and the lightning's fiery displays are all necessary to purify the atmosphere, and keep it in a fit condition to sustain animal life. The same is true of all vegetable and animal life. Nothing is motionless. Ceasing to move is ceasing to live. Agitation purifies, stagnation corrupts. The same holds true as regards all social questions; political, religious and moral. No reform was ever achieved without more or less agitation. A passive let-well-enough-alone policy never accomplished any good in the world. It always promotes corruption. "Let us have peace, is all the wicked desire, and they will prosper to their heart's content.

Agitate, Agitate, "Cry aloud and spare not", is God's plan to bring about reformation. What if "Israel is troubled" by the Prophet's denunciation of evil, God will be glorified in the end when evil is overthrown. Evil must be denounced and the truth preached though the "world will be turned upside down." No reformation ever was or ever will be brought about without agitation. Take as a notable example the slavery question in this country. Those who were first in the fight against the great moral evil of our nation, were stigmatized as troublemakers and fanatics. The friends and promoters of slavery did not want the subject agitated. They wanted to be left alone. They wanted peace and quiet. Instead of meeting the question fairly in honorable discussion they sought to ostracize and persecute those who would molest them with denunciation and arguments against the evil. But the agitation against slavery was continued until the institution was finally abolished amidst the greatest commotion this country ever beheld. Without this agitation slavery would still exist to curse our fair land.

The temperance question is another example. Without agitation there would be no temperance or prohibition movement worth talking about. Agitation produces orators, and means to carry

on the work. Time and again the agitation of this subject almost succeeded in sweeping the liquor traffic from the state and county. When it subsided for lack of means or energy on the part of the friends of temperance, the traffic again prospered. All the saloon interest wants is to be let alone. They want peace. The traffic prospers best when there is none to hinder or make it afraid. The most desirable thing for the temperance cause is agitation, and agitation is the most undesirable and unprofitable for the saloon keepers. They cannot sustain their cause in open discussion, hence they want to be left alone. There is nothing that betrays the weakness of a cause so much as to have it shrink from investigation. Refusal to enter the arena of discussion is at once an admission of weakness. Hence we desire to stand by the cause we profess. We are ready at any time to meet our opponents in honorable discussion. And a refusal on their part shall be no hindrance to us boldly attacking them on every occasion that may present itself. There can be no peace in Zion so long as the people will follow after other Gods, and not recognize the law of the Lord as supreme. Until then the EVANGELIST will continue to agitate. It would not be true to its mission without doing so.

TO BROTHER Z. T. LIVENGOOD.

Your correction in No. 31, is well taken as we believe it was well intended, but we still believe we were, strictly speaking, correct in our views, which were deliberately given. The first day's vote was an expression of the church as a body, the second only of a part of the church. This is the view upon which the statement was made. The second day's decision was obtained by the majority of those present, but not by the majority of the members of the church, though strictly in accordance with German Baptist rulings. They work with the majority as long as the decision of the majority suits them and with the minority when it does not. Seeing they could not act with the majority the first day, they announced that on the second day they would act with the minority; upon that announcement a number of the members of the church did not think it of any use to attend the council, and so remained at home. In their absence the elders could act with a majority of those present, and taking advantage of this disadvantage, they expelled brother Meyers by a majority of this faction, though in reality a minority of the whole church as it had expressed itself the day before, and as it would no doubt again have expressed itself had it assembled in the same manner and numbers. That's all. We stand corrected and explained.

Editorial Miscellany.

Without charity there can be no religion.

Elder Edward Mason preached for the Brethren at Homer last Sunday, Aug. 10.

We have an article on the "Unpardonable sin", for next week, by sister Laura Slotter.

Eternity looked forward to Christ the Lamb of God, and to him eternity looks backward.

The article headed, "In the Editorial Chair," of last week's paper should have been signed E. L. Yoder.

J. Thomas Sotherton, of Washington, D. C., enrolled his name as a student of Ashland college, Tuesday morning.

Brother David L. Williams has emigrated from Missouri to Idaho. Hope we may hear from him occasionally in his new home.

We call special attention to the advertisement of C. L. Yates, Nurseryman, Rochester, N. Y., who is in want of more salesmen.

The boarding hall and sanctum were honored by a visit from Mrs. H. M. Meyers, of Lodi, and Mrs. Pollock and Mrs. Aggie Meyers, last week.

The Old German Baptists are going to have a German Hymn-book. We suppose that it will not be out of place to call it the German, German Baptist Hymnbook.

We learn that Elder S. T. Bosserman, of Dunkirk, Ohio, is sick at present. He is suffering from hemorrhage of the bronchia or lungs. Elder Bosserman has our sympathies.

We are indebted to brother D. J. Meyers for favors rendered. Brother Meyers is taking in an excursion to Niagara Falls. His wife is staying at the Hall in his absence, making herself useful meanwhile.

Sisters Markley and Shoemaker paid the Boarding Hall a pleasant visit one day last week. They seemed to be well pleased with the Hall, and we were certainly well pleased with their visit. Call again.

Z. T. Livengood, of Lanark, Ill., under date of Aug. 11, 1884, says, "We are building a new church, 36x50. The wall is finished and the carpenters began their work to-day. We expect to have it completed by October."

The Brethren of New Enterprise, Pa., will, the Lord willing, hold a wood meeting, in a grove at

that place, commencing on the evening of the 28th of August. The services will be conducted by Elder H. R. Holsinger, W. L. Spanogle and others.

Never fail to treat those you associate with in a polite and respectful manner. It is the part of a Christian to do so. If it fails of appreciation on the part of those you are addressing that is no fault of yours. You cannot afford to be rude even where rudeness is seemingly better appreciated than politeness.

Jesse Wogoman of Brookville, Ohio, writes us as follows: "There are a few old order Brethren in our church that are taking your paper. I am one of them. The conservatives think we are doing wrong in patronizing your paper. I read both papers awhile, and for consistency and honesty, I prefer your paper."

Sister Maggie Rittenhouse, Eagleville, Ohio, renews her subscription and says: "We would like to have a Brethren minister come and preach for us one week this fall. We could have the Disciples house for the purpose. His services would be appreciated by the friends here and would be well rewarded. Hope we will be favored."

If members of the German Baptist church make application for membership with us, how shall we receive them? Would it not be well to receive them by the right hand of fellowship?—L. T. Z.

Ans. It would be a good way. But we think it a question that each congregation may decide for itself.

We cannot but admire the lives and characters of the more prominent human leaders in the world's history. We are naturally inclined towards the personalities of great and good men. Yet we may always find a great contrast between the life and character of the best of these and Christ. The nearer they resemble Christ the more attractive they are.

The worldly-wise railroad companies and owners of parks in Kansas, are scheming to have the German Baptist annual meeting in that State next spring. The foreman of the Forest Park board, was lately flattering Elder Eby with that end in view. The old gentleman's heart is however set on having the meeting held on some brother's farm, among the brethren east of the Ohio river.

Elder Andrew Mohler desires us to notice the following: The Brethren at Brooklyn, Poweshiek county, Iowa, have appointed their communion meeting for October 5th. The meeting commences on the evening of the 3rd. All are invited. Brethren coming on the B. C. R. and N. R. R., will be met at Montezuma by notifying brethren Henry M. or Daniel Baker.

The World's Industrial and Cotton Centennial Exposition, New Orleans, Louisiana, under the joint auspices of the United States of America, the National Cotton Planters Association and the City of New Orleans, will be opened on the first Monday in December, 1884, and closed not later than May 31st, 1885. The Centennial anniversary of Cotton exportation. A world's exposition, including all arts, manufactures and products of the soil and mind.

From a private letter received from Elder S. H. Bashor, we learn that he contemplates a visit to Kansas and Nebraska in the near future. We hope and pray the Lord will bless his work with the Brethren of those States. The meeting house at Waterloo, was dedicated a few days ago, and the cause is prospering in Iowa. An account of the dedication will be found in another column. We hope the Brethren will keep us posted concerning the meetings in Kansas and Nebraska.

We publish a long delayed article from brother E. S. Miller, reporting lovefeast in their church. The only way we can account for the delay is that brother M. evidently neglected to send us the last leaf of his correspondence and we, for that reason, laid it aside, expecting to write to brother M. about it, but instead of doing so we forgot about the correspondence until this late date. Brother M.'s name is not to the article but we think we know his handwriting.

Brother S. S. Miller will soon publish his classified Minute Book which was referred back to himself at last annual meeting.—Der Bruderbote.

The above, we suppose refers to a new German Baptist creed, or rather a revision of the present creed according to the ideas of S. S. Mohler. Our prayer and our hearts' desire for the German Baptists is that they might be saved. And we assure them that this they can do through the gospel of Jesus Christ, without Elder Mohler's classified minute book or any other human expedient.

And now it is said that the expression, "Cleanliness is next to Godliness," was used a great deal by John Wesley, a century ago, in a sermon on Dress, and he borrowed it from one of Lord Bacon's essays. The expression is not found in the Bible, though many Bible readers will be surprised to hear such an announcement. Originated by Bacon, borrowed by Wesley, believed to be gospel by many and endorsed by the lovers of purity in general, we are agreed that it shall re-

ceive respectful consideration from henceforth and forever.

"From the following it appears that the Presbyterians have also had a revision under consideration but, unlike the Brethren, they have adopted their revision, and it has now become a law," &c. *German Baptist Messenger*.

We beg of the Messenger, folks to cease misrepresenting the Brethren. The Brethren have had no revision under consideration. The above evidently refers to his own church, the German Baptists, but it gives a false impression even then. The minutes of annual meeting is the creed or law of the German Baptist church even without revision.

Brevity is said to be the soul of wit, and it is also the soul of politeness and is more precious than rubies. An idler may not be annoyed by circumlocution and long prosy written communications, but the man of business, the man of push and energy does not want to be annoyed in that way. What right has any one to ask another to read over several pages of note paper to gather a few grains of facts that might as well have been written on half a sheet. There is no better mark by which to distinguish an educated man than the fact that he does not multiply words unnecessarily.

Some young ladies, who went from this city to South America, a year or two ago, to instruct the wild youth of that benighted region in the rudiments of learning, seem to have become already important factors in the civilization of the Southern hemisphere. A certain Father Clara recently wrote a letter denouncing them, and the Argentine Government demands the dismissal of that gentleman. Now the Vatican threatens to withdraw the papal delegate from Buenos Ayres, if this demand is insisted upon. And all this is about a few Hoosier school-mistresses.—Indianapolis Times.

The trouble with the Hoosier school-mistresses is that they get use to hear the church—of Rome. Disregard of Matt. 18 : 17, is what has caused all the trouble as usual.

The eighth annual reunion of the Army of West Virginia, will be held at Cumberland, Md., on Sept. 2nd, 3rd and 4th, 1884. Many distinguished officers and civilians will be present. At Camp Thoburn meals will be furnished for 25 cents, lodgings free. Immediately following the reunion, on Sept. 5th and 6th, the B. & O. R. R. Co., will run a two day's excursion to the Winchester Battle Fields, and Suray Caverns. On Aug. 30, 31, Sept. 1, 2, 3, the B. & O. R. R. Co. will sell round trip tickets to Cumberland, Md., from all stations on its Trans-Ohio Division, at one fare for the round trip, tickets will be good returning until Sept. 8th. This will be the grandest opportunity ever offered, to visit the historic battle fields of West Virginia.

The five Methodist bodies, heretofore existing in Canada, have become one. There were great questions of organization and polity to be settled and questions which in former years had caused sharp controversy. There was the usual amount also of denominational rivalry and pride, with publishing and other interests, out of which delicate and complicated questions arose that presented difficulties in the way of unification. But it was accomplished nevertheless, and we are rejoiced at the fact. It is a marked indication of the growth of fraternal Christian feeling that such a fact is possible. Lacking these is what has ever caused divisions, and it is only when pride and intolerance will be replaced by charity and humble recognition of the supremacy of the Gospel of Christ, that divisions will cease.

Elder H. R. Holsinger was home a few days last week. He was quite busy setting things in order while at home, and making preparations to continue his tour among the churches. On Thursday p. m. he bade his family and attaches of the EVANGELIST office farewell, and taking the east bound train on the N. Y. P. & O., directed his course to the church at Botetourt Springs, Virginia, and other points in Virginia, Maryland and Pennsylvania. He expects to be absent from the office for several weeks. Nothing but a sense of conviction of duty to his Master, in the cause which he professes and loves could induce him to leave home and business interests for such a laborious journey. The prayers of the church are solicited in his behalf. Those wishing to address him personally in his absence will direct their letters to Martinsburg, Blair county, Pa., up to September 1st.

An earthquake shock was felt along the middle Atlantic coast Sunday afternoon, August 10th, which lasted about ten seconds. At Seabright, New Jersey, the railroad bridge was shifted to one side; at Long Branch the jars of the electric battery were overturned; in New York and other cities houses rocked, and it was accompanied by a rumbling sound like distant thunder. In the Bohemian quarter in New York city, the people rushed frantically from the tall tenement houses and thronged the streets. Some houses were cracked and horses were thrown down on the streets. Brooklyn bridge swung to and fro for